

The  
DIVERSE ELEMENTS  
*of*  
RELIGION  
By  
H. G. ENELOW

THE BLOCH PUBLISHING CO.  
NEW YORK

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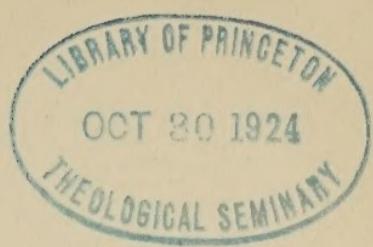


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The diverse elements of  
religion

THE DIVERSE ELEMENTS  
OF RELIGION

BY THE SAME AUTHOR

- ASPECTS OF THE BIBLE*  
*THE JEWISH LIFE*  
*THE SYNAGOGUE IN MODERN LIFE*  
*THE VARIED BEAUTY OF THE PSALMS*  
*THE EFFECTS OF RELIGION*  
*THE FAITH OF ISRAEL*  
*THE ALLIED COUNTRIES AND THE JEWS*  
*THE WAR AND THE BIBLE*  
*A JEWISH VIEW OF JESUS*  
*THE ADEQUACY OF JUDAISM*  
*THE JEW AND THE WORLD*



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TO MY FRIENDS

Mr and Mrs NATHAN J. MILLER



## C O N T E N T S

I	The Mystic Element in Religion.....	11
II	The Communal Element in Religion.	19
III	The Educational Element in Religion	27
IV	The Ceremonial Element in Religion	35
V	The Ethical Element in Religion...	45
VI	The Sacrificial Element in Religion.	53
VII	The Vicarious Element in Religion..	63
VIII	The Democratic Element in Religion	73
IX	The Progressive Element in Religion	81
X	The Theological Element in Religion	87
XI	The Poetic Element in Religion.....	95
XII	The Universal Element in Religion..	107



“And the Lord will guide thee continually, and satisfy thy soul in drought. And thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And thou shalt be called The repairer of the breach, the restorer of paths to dwell in !”

—ISAIAH 58, 11-12.



# I

## THE MYSTICAL ELEMENT IN RELIGION

"When Moses went in before the Lord that He might speak with him, he took the veil off."—*Exodus 34, 34.*

**A**S we read the story of Moses at Mount Sinai, we must realize one thing often overlooked. I refer to the mystic quality of Moses. As a rule, we think of Moses in every other capacity: he is the leader, the emancipator, the lawgiver. But, withal, Moses was a mystic, which, no doubt, was the chief part of his equipment and the secret of his activity. Perhaps this is what is meant by the veil which, the Bible relates, he put on his face after speaking to the people, and which he removed when he conversed with God. For, is not this the essence of all mysticism: an alternation, a merging, of disclosure and concealment, of the revealed and the hidden, of the rational and the more than rational?

There is good reason at present for considering the place of mysticism in Religion, and especially in the Jewish religion. First, because we hear so much about mysticism nowadays. Everybody talks about mysticism in religion, in art, in literature. But do people really know what they mean by the term? Often they mean by it the very opposite of what all true mystics have sought and striven for. Whatever is obscure, occult, fantastic, some regard as mystical. They mistake mummery for mysticism. On the other hand, there are those who, enamored of the word, complain that Judaism is lacking in the mystic element. It is nothing but a prosaic, legalistic, rationalist creed, as far as they can see; whereas, of course, quite the contrary is true.

The mystic element of Religion, I believe, consists of three parts, which we may call briefly the mystic starting point, method, and way.

First, all mystical religion begins with a personal experience. This is where

every true mystic starts, whether in art, or literature, or religion. It is not what he has studied, or been told, or believed that to him is of prime import; but what he has experienced personally, no matter how this experience may have come. St. Francis of Sales, for example, the Catholic saint, the third centenary of whose death occurred recently, had such an experience, when during a period of spiritual anguish he entered a certain church and felt a sudden illumination dissolving his agonizing doubts. On the other hand, Rabbi Isaac Lurya, the celebrated Jewish mystic who about the same time lived and taught in Palestine, received his own mystic enlightenment by spending some twenty years in solitary meditation on the banks of the Nile. Such an experience Moses had in the desert, when he saw the Burning Bush—and all his life was transformed, just as Isaiah had it when suddenly he beheld the Temple flooded with the Divine glory and heard the Divine Voice calling. Something similar has occurred in the case of every person to whom the word mystic may justly be applied. He

has had a personal experience, a personal realization, of the truth, the beauty, and the force of Religion.

And by what method does this happen? The mystic's answer is, By Contemplation. Moses, we are told, spent forty days and forty nights on Mt. Sinai, as he sought Divine truth. Why did it take forty days, ask the Rabbis, to prepare the Tables of the Law, while, according to the Bible story, it took only six days to create the world? To show, say the Rabbis, how much more difficult it is to create something spiritual than to create something material. Only by contemplation, all mystics are agreed, spiritual truth can be attained—by long and devout concentration of one's entire being upon the theme of one's search. Where such contemplation exists, more is attained than by the aid of mere tradition or reason. The reward of contemplation is illumination, which comes through fusion with the object of one's desire, by complete union of one's own personality with the object of one's love and pursuit.

And what follows is the mystic way. Some regard the mystic as a recluse, caring nothing for the world. This is far from true. Genuine mystics have cared greatly for the world and served it ardently. Their mystical experience is the very cause compelling them to serve the world, as we read in regard to Moses that after his communion with God, he came down to the people and told them what he had been commanded to say. *Wayetsawem eth kol asher dibber Adonay itto.* No doubt, he did not serve the people as they may have wanted; he did not join in their dance around the golden calf, as they might have liked: he served them rather as he had been bidden in his sacred moments on the Mount—the most benign and enduring way of serving them. But, as he came down from the Mount, his face shone, though he knew it not. What he brought down from the Mount was light, ardor, and joy—ecstasy—for the work he was to do, in spite of all hardships and disillusionments—in spite of the veil between himself and the people.

And the same has been true of all mystics. Their personal experience of God, their seasons of contemplation—this has endowed them not only with the desire to exert themselves for the common good, but also with light and strength and joy on their way, in their work. The genuineness of ecstasy, affirms St. Teresa, shows itself in its fruitful effects, and, above all, in acts of humility. Similarly, Jewish saints often have maintained that the chief desire of the devout should be not to return their soul to its supernal source, but rather to draw the celestial soul into the affairs of this world. This, they maintain, is why our world is so imperfect. God might have made the world perfect. But out of love for man, He made it otherwise. He wanted to give man the opportunity of perfecting it, of becoming His own fellow-worker. Only by man's work can the world grow perfect.

If this be the essence of the mystical element of Religion, then surely they are mistaken who deny its existence in Judaism. Of course, Judaism lays stress on

law and tradition, but both of them begin and end in mystical experience. There is no such division in Judaism between law and mysticism, as is found elsewhere (though some exponents of the subject, like Dr. Horodetzky, misled by alien example, would make it so appear). And this has been to the advantage of Judaism, protecting it against many an excess and aberration. "The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." In the true sense, the Patriarchs, the Prophets, and most of the rabbis were mystical. Religion was to them a personal reality, contemplation was part of their practice, and they carried into their conduct the glow, the radiance of their faith. Moses summed it up in his classic command: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." With all thy heart—emotionally, by personal experience; with all thy soul—by focusing your entire spiritual and mental force; and with all

thy might—in your daily contact with the tasks of life.

We need more of the mystical element in our own religious life. Often we criticize our religion and its interpreters, because we do not get from them what we think we need and are entitled to. We have many grievances against God. But even Moses would have had no revelation, if he had not sought it. Many want the boon for which Matthew Arnold prays:

“Calm soul of things, be it mine  
To feel, amid the city’s jar,  
That there abides a peace of thine  
Man did not make, and cannot mar!”

Let us use more of the mystic’s method! Let us have more of the habit of contemplation! Thus, we shall gain the mystic experience—a personal discovery of the Divine truth and glory—and the mystic reward, which is joy and light and strength for our work in the world. “Light is sown for the righteous, and joy for those of upright heart.”

## II

### THE COMMUNAL ELEMENT IN RELIGION

"And Moses assembled all the congregation of the children of Israel."

—*Exodus 35, 1.*

THE opening words of the thirty-fifth chapter of the book of Exodus are very significant. They read simply: "And Moses assembled all the congregation of the children of Israel." Long ago the attention of the rabbinic exponents of the Bible was arrested by the emphasis of these words. "Moses assembled all the congregation of the children of Israel." Wherein lies their importance? In this: they remind us of the communal side of the religion and activity of Moses, of their social, communal aspect—a reminder particularly needful at the present time.

People sometimes find it difficult to fix the place of Moses in the history of Israel. Some regard him as the founder of Judaism. But he was not its founder. The Jewish religion existed long before

him. It goes back to the Patriarchs. When he appeared before the Jews in Egypt, the Bible tells us, he addressed them in the name of the God of their fathers. If, however, he did not found the Jewish religion, what did he do? He made of Judaism a communal religion. That was his merit. Before him Judaism was the religion of individuals, of families. He made it the religion of a community, of a people, and thus he not only saved it from dissolution, but rendered it an immeasurably potent factor in the history of mankind. All the teachings and institutions of Moses were impregnated with a communal purpose. The Decalogue was a brief summary, a solemn summary, of this social object of Moses's religious teaching. The tent of meeting was its symbol. A French writer has said truly: "It is not so much that Moses created a religion for a people; he created a people for Religion." He breathed the social spirit into the faith and into the soul of Israel.

If we study history, we learn that it is this communal element that has

formed the glory of the Jewish religion, on the one hand, and, on the other, it has saved Israel from extinction.

There has been much debating in the world as to what makes for the excellence of a religion—concern for the individual soul or solicitude for the welfare of society. Quite a few have affirmed that the best religion is the one pre-occupied with the needs and the destiny—the salvation, as some call it—of the individual. Others have held the opposite view, regarding as most desirable the kind of religion that stresses the collective interests of society.

The distinction of Judaism, however, has consisted in the teaching that there is no separation between the individual and the community; as far as Religion is concerned. The moral and spiritual destiny of the individual is bound up with that of the community, and the reverse. There can be no perfection of character and happiness for the individual without reference to the life of the community, nor can the community

attain perfection without considering the fate of the individual. This belief has formed part of the doctrine of all Jewish masters, and especially the Prophets. If your religion is genuine, they taught, and if it is to do any good, then it must find expression in communal action, in social relations, in such a conduct of the business of life as would accord with the law of right, of justice and mercy.

This dominant fact of the Jewish teaching no one can ignore, no matter what else one might fail to see in Judaism. It is the communal spirit of the Jewish religion. And, on the other hand, this spirit has helped the Jew to survive. It developed a sense of solidarity, of fellowship, of communal responsibility, among the Jewish people, which has triumphed over all the devices and cruelties of those who sought to destroy it.

It is such a communal character that Religion needs today, if it is to help humanity at large. We hear a great deal of discussion as to what the world must

do to be saved. All kinds of remedies are being proposed. Religion occupies a prominent place in these debates. But some people demand why it is that Religion has not done more in the past, why it did not prevent the present condition of misery in which the world finds itself. May we not answer that it is because men do not seem to have realized the social implications of true religion? Individual salvation, rather than human welfare, has formed the chief concern of Religion for the majority.

Some ten years ago, Professor Durkheim, of the Sorbonne, published an important work, in which he asserted that Religion sprang originally from the collective needs and aims of human groups, and he tried to prove his thesis by many illustrations from the life of primitive peoples. If this be so, then we must conclude that among civilized peoples Religion has deteriorated rather than progressed, seeing that for many a day in discussing Religion they have been insisting on the wants and the happiness of the individual rather than that of the

community. It is only now that men are beginning to demand a socialized religion, as was done the other day by the editor of one of our leading magazines. Speaking of the numerous predictions one hears nowadays concerning a return of the Dark Ages, he suggested that mankind adopt a course which instead of bringing back the Dark Ages would bring about a new Renaissance, and among the things needed he named the socializing of Religion, the socializing of both its teachings and institutions.

This is what the Jewish Prophets demanded many centuries ago. According as such a religion becomes a reality, the world will be redeemed from its troubles.

Isn't this the more reason for the Jew to remain loyal to his own religion? There are those who say, Why keep up this ancient religion—it is nothing but a relic of the past—and besides, religion is a private affair!

The answer is, that Judaism is indeed ancient, but by no means a relic. Its

teachings are only now beginning to get recognition. Nor is religion so entirely a private affair as some fancy. It may be private in origin, but its effect is communal, social, as wide as the world. It is like a great river which may have its beginning in some hidden recess of a mountain, but the course of which is toward the vast open sea. "Faith," says Mr. Augustine Birrell, "is our largest manufactory of good works and whenever her furnaces are blown out, morality suffers." A good deal of the decay of morals, which we hear lamented so often, is due to the diminution of faith in the hearts of modern men and women.

Loyalty to Judaism means loyalty to the people which has carried the burden of this religion throughout the ages and to the ends of the world. And such loyalty we manifest by taking part in the work and the worship of the community.

This is what Moses tried to teach when he called together all the people of Israel.

He taught them to stand together, to pray together, to study together, to work together for the common good. Let us, also, try to do these things: thus, we shall enrich our own lives and enhance the happiness of the world!

### III

## THE EDUCATIONAL ELEMENT IN RELIGION

"And thou shalt teach them diligently unto thy children."—*Deuter. 6, 7.*

**A**S we read the biblical account of the activity of Moses, we are impressed by the effort he made to educate his people. Without ceasing, he tried to teach them the laws of life and happiness. "I have set before thee life and death, the blessing and the curse: therefore, choose life!" As a matter of fact, the chief title by which Moses is known among Jews is that of teacher, *Moshe Rabbenu*, "Moses our Teacher." And this might well remind us of the educational element in Religion, as Judaism has viewed it.

Such a reminder we need today, because this particular aspect of Religion is often misunderstood. Quite a few are convinced that Religion has been inimical to education, that its object has been to

keep people in a state of ignorance in order to maintain its own hold upon them. Because such a course has been followed by some individuals or groups, they think it has been the policy of Religion as such.

On the other hand, there are people who do not recognize the fact that the religious life itself involves the cultivation of the mind, the application of intelligence to the mastery of religious truth and the exercise of the practices of Religion. All too often Religion is taken to mean the acceptance of some miscellaneous traditions and the mechanical performance of some fixed tasks, rather than a process of spiritual enlightenment.

It is one of the glories of Judaism that it has not countenanced such a narrow, one-sided interpretation of Religion. From earliest times it has stood for education in the broadest and deepest sense.

When I say deepest sense, what do I mean? I mean that Judaism has demanded of its devotees an earnest effort to understand the teachings and commands of Religion, and not to be content with a mere superficial acquiescence, with a mere repetition of phrases and formulae.

Take, for instance, the classic cry: "Hear, O Israel, the Lord our God, the Lord is one!" It is commonly considered, and rightly so, as the keynote of Judaism. It is the supreme summation of the Jewish doctrine and purpose. It has been hallowed by the tradition of thousands of years. Millions of Jewish babes have lisped these sacred syllables as their first confession of faith; and many martyrs throughout the ages have proclaimed them as their last message to the world. Yet, who would say that Judaism had regarded the mere recital of the *Shema* as a sufficient indication of the religious life? Again and again we are told by the Rabbis—of all schools—that we must try to master the meaning,

the implications, the Intentions of the *Shema*, that we must recite it with *Kawvana*, if our utterance is to have any worth.

Knowledge has been one of the requirements of Judaism. "Where," asks the talmudic rabbi, "have we a short passage on which depend all the chief concerns of Religion? In the verse: 'In all thy ways know thou Him, and He will make straight thy paths!—(*Prov. 3, 6*)."

Of course, it is better to do what Religion teaches without understanding it fully than not to do it at all. But in order to attain the richest religious life, Judaism has insisted, one must seek to cultivate one's mind, one's intellectual faculty, one's reason. One must use, develop, one's reason in order to go down to the depths of religious truth. "Everybody should know," we are told by a modern author, "that Reason is a sacred faculty. Indeed, it is Heaven-appointed." This sounds like an echo of the medieval Jewish rabbi who called Reason the angel between God and man.

And, similarly, Judaism has encouraged education in the broadest sense, by which I mean that it has taught its adherents to cultivate every branch of knowledge as a means to the perfection of the religious life. *Hokhmoth ba-hutz tarona barehoboth titten qolah.* “Wisdom crieth aloud in the street: in the broad spaces she uttereth her voice”—we read in Proverbs. All forms of wisdom—*hokhmoth*—blend harmoniously in the street of Religion; it gives forth its voice on all the roads of life. Whatever serves to widen the domain of human knowledge and enlightenment, helps to establish and effectuate the true religious life.

That this has been the traditional Jewish attitude to education, is testified by our history. And by nothing more so than the nature of the spiritual leaders of the Jewish people.

Nowadays our ideas of what constitutes a Jewish spiritual leader are rather confused. Often we display peculiar notions about his proper qualifications,

and our whole spiritual life is none the better for it.

It is significant, however, that hitherto the spiritual heads of Israel have been teachers. Moses was a teacher, leaving for ignorance no pretext (as Josephus said of him), and addressing his instruction to all the people and not only to a few chosen ones, as was done by the Greek masters. So were the ancient priests of Israel. This was their original function—dispensers of knowledge. It marked the deterioration of their office, when they became offerers of animals on the altar—an adaptation to alien custom and example. “The priest’s lips shall preserve knowledge”—this was the true Jewish ideal,—“and from his mouth they shall seek instruction, Torah: for he is a minister of the Lord.” And what were the Prophets, if not teachers? Their example was followed by the Rabbis. Moreover, it cannot be ignored that the outstanding rabbis of all ages—from Judah Ha-Nasi to Moses Maimonides and Abraham Geiger—were eminent in secu-

lar knowledge, as well as in the laws and lore of Judaism. Education, both deep and broad, has been a prerequisite of spiritual leadership in Israel, and formed an important element in the religious life of the Jewish people.

At present we observe a renewed emphasis on the connection of Religion with education. And for this we might be grateful. For, why is it that Religion lags in the world, and that so many are indifferent to it? It is because we are not sufficiently educated in regard to its contents and commands. We talk about it, but we don't know what it really implies. This is why we fall behind our professions and below our alleged standards. "An ignorant person (said our rabbis) cannot be truly religious."

Modern leaders of all religious groups are getting to recognize the truth of this maxim more and more. "It is the religious duty of all men," writes Mr. David Graham in his recent work on "Religion and Intellect," "to gather their wits

about them and to think vigorously and conscientiously about everything — especially about everything spiritual—that concerns them.” This is what Judaism has taught always, even at the risk of seeming too intellectual. The more education we put into our religion, the purer, the stronger, and the more dependable our religious life shall grow.

## IV

### THE CEREMONIAL ELEMENT IN RELIGION

"And the fire upon the altar shall be kept burning thereby: it shall not go out."

—*Leviticus* 6, 5.

READERS of the book of Leviticus are struck by the numerous ceremonies recorded in its pages. Various rules are laid down for the conduct of priests and people in connection with the religious ritual. There is no attempt to explain these rules; they are given as commands of Moses, which he himself is said to have received from God, and which are assumed to have a value of their own, though not always apparent. From time immemorial attempts have been made to explain these ceremonies. But, as far as we are concerned, though they may not interest us in detail, they are valuable for one particular reason: they call our attention to the importance of ceremonies in the promotion of the religious life.

That such a reminder is wanted at present, no one can deny. For, we hear a good deal of arguing in regard to the place of ceremonies in Religion, and the views expressed are often diametrically opposed to one another. Some insist that the trouble with Religion is that it is entangled with too many ceremonies; —if only it did away with all those ancient trappings, and confined itself to spiritual and ethical teaching, they are sure, Religion would recover and even extend its hold upon mankind. On the other hand, who has not heard people make the contrary complaint? The trouble with our religion is, according to them, that we have done away with the old ceremonies. We have made it too aerial, nebulous, insubstantial a thing, they say. Reform Judaism, in particular, is supposed to be guilty of such despoilment of Religion and to be marked by such tenuity. And that, they aver, is why Religion has decayed among us. That these views are contradictory, is evident. Can we reconcile them, and what grain of truth is there in each of them?

As far as human experience goes, the truth seems to be that certain ceremonies are necessary to the maintenance of the religious life. Wherever we find Religion among men, we find certain forms and rites. It is natural for men to seek an outward expression for their religious sentiments.

When we come to the Jewish religion, what do we find to have been the object of its ceremonies? There are those who would have us believe that the object of Jewish ceremonies is to maintain the Jews as a separate nation. For this reason, they maintain, even such Jews as do not believe in the Jewish religion, in its teachings about God and the world, should keep up the practice of the traditional ceremonies. They offer as illustrations certain modern Jews, such as the Hebrew writer Perez Smolensky, who is said to have acted on this principle. But such a view is at variance with the historical Jewish attitude.

If we go to the Bible and the later exponents of Judaism, what are we told

about the function and purpose of religious ceremonies?

First, that they are meant to give outward expression to religious emotions, such as gratitude, humility, confidence. This is the object of the ceremonies we encounter in the stories of the Jewish Patriarchs. When Abraham has his first vision of God, he builds an altar: "And he builded there an altar unto the Lord who appeared unto him—and called upon the name of the Lord." Similarly, Jacob, after his own vision of God, sets up a pillar as a token of his profound religious experience.

Secondly, the ceremonies are meant to keep alive the memories of the past, and to revive those memories periodically. Remembrance, said a medieval rabbi, is the basis of Religion, the pivot of religious practice. If we forget the past, and neglect the observances linked with it, we are likely to let the thought of God slip from our lives altogether. Rabbi Moses of Coucy, the renowned

French rabbi, writes that it was shown him in a dream that the cardinal rule of the Divine Law was contained in the biblical words: "Beware lest thou forget!" Thus, many Jewish ceremonies were designed to keep alive the remembrance of the past and of the religious duties flowing from it. "In order that thou shalt remember the day thou wentest forth from the land of Egypt." "And thou shalt see it and remember all the commandments of the Lord."

Thirdly, the purpose of Jewish ceremonies has been to stimulate the ethical and spiritual life of the people, to keep awake continually the desire for a good, pure, and upright life which, according to Judaism, is the essence of Religion. *We-esh ha mizbeah tuqad bo*—"The fire of the altar shall be kept burning thereby."

If the history of Jewish teaching tells us anything, it tells us this much. Ceremonies are desirable and necessary in order to keep burning the fire of Religion. But, on the other hand, ceremonies

are of no use, and worse than useless, if they are mere performances with nothing behind them, mere outward practices devoid of spirit, mere conventional or traditional gestures. Without spirit, ceremonies may become a menace to the real purpose of Religion. This is why the Prophets of Israel condemned the sacrifices which their contemporaries were wont to bring, as well as the rest of their ritual; they had lost value, because they were not attended by a true religious life. "To what purpose is the multitude of your sacrifices unto Me?" the Lord demands, according to Isaiah. "When ye come to appear before Me, who hath requested this at your hand, to trample My courts? I cannot endure iniquity along with your solemn assemblies!" And Ezekiel breaks in upon his outline of the order of sacrifices in the new temple with the challenge: "Thus saith the Lord God: Let it suffice you, O princes of Israel; remove violence and spoil, and execute justice and righteousness; take away your exactions from My people, saith the Lord God!" "My princes

—he demands—shall no more wrong My people!” Otherwise all their sacerdotal ceremonies shall be futile.

This view was adopted by the leaders of Reform Judaism. If one accuses Reform Judaism of having wantonly thrown away the ceremonies of Israel, or to have flouted the ceremonial element in Religion, one says what is not true. This may have been true of some iconoclasts or spiritual vandals sailing under the flag of Reform. It was not true of the real leaders of Reform Judaism, of such men as Abraham Geiger, David Einhorn, or Isaac M. Wise. They realized that certain ceremonies had outlived their usefulness, were not observed in practice, and the best thing to do with them was to let them die. But they retained such observances as were still vital, and introduced others to take the place of the old. The ceremony of Confirmation, for example, was introduced by Reform Judaism, which surely would not have happened if the pioneers of Reform Judaism had regarded all cere-

monies as a superfluous part of Religion. "Among the most needful and most effectual appurtenances of Religion," wrote Abraham Geiger, "undoubtedly are the ceremonies which sprang from the poetry of the life of the people and in which the most inward part of the human spirit attaches itself to the institutions of Religion and adorns them with its most attractive productions."

We of today need religious ceremonies for the same reasons as of old. We need them to stimulate our religious life, to link us with the great past of the Jewish people, to body forth our own religious emotions and promptings. There may be some few who require no such outward helps and channels, but the majority of us need them. On the other hand, if we abandon altogether the observances and outward forms of Religion, Religion itself is likely to disappear from our lives. But we want to be sure, also, that our ceremonies are charged with spiritual worth, that, in the words of Geiger, we do not have mere crushed and soiled

paper-flowers instead of beauteous and fragrant flowers of faith.

This is one reason why we should welcome the feast of Passover, and the ceremonies that go with its proper observance, and why we should continue to keep all our festivals. Some complain that they do not get from Judaism the help, the radiance, the joy, which Religion ought to give. But these things we shall obtain from our religion if we maintain it, as did our fathers before us. Let us preserve both the ideas of our religion and the forms designed to express them. Thus, we shall fill our lives with beauty and strength!



## V

## THE ETHICAL ELEMENT IN RELIGION

"The ways of the Lord are right, and the just shall walk in them."—*Hosea 14, 9.*

IT is an old custom with Jewish people to devote part of every year to the study of *Pirqe Aboth*—the Sayings of the Fathers. This ancient book contains a wealth of wisdom on the conduct of life. There are numerous ethical teachings in its pages, each of which deserves careful consideration. But, in a general way, the custom of discussing this anthology of moral maxims on the Sabbaths between Passover and Tabernacles (or Weeks) is valuable because it emphasizes the place of the ethical element in Religion.

A renewal of this emphasis is desirable at present. For, there is no subject which we hear debated more often than that of the relation of Religion and Ethics. There are those who believe that

Ethics is quite independent of Religion—that one does not require the help or the guidance of Religion in the pursuit of a good and happy life. Others, however, treat Ethics as a matter of secondary, of subordinate, import in Religion. If they exercise certain rites of Religion, comply with certain regulations, they consider themselves religious, no matter what their ethical practice.

It is the distinct merit of Judaism to have accentuated the place of Ethics in Religion as well as the place of Religion in Ethics.

From the very beginning Judaism has felt and taught that Religion is Righteousness, which means that it is bound up with right action, with clean conduct, all the way from the private life of the individual to the corporate conduct of the whole world. Crookedness and Religion cannot go hand in hand.

This Judaism has stressed from the very time it appeared on the scene as a distinct religion. For this reason, according to some old rabbis, the special tal-

mudic collection of ethical teachings is called Chapters, or Precepts, of the Fathers, implying that our ethical teachings go back to the very fathers of the Jewish religion. Clear indications of this fact we find in the very first book of the Bible. Abraham, we are told, was chosen by God, in order that he might train his descendants and his household in the practice of what is right and just: *l'maan asher yetzawah eth betho we'eth banaw ahraw laashoth tzedqa umishpat.* (Gen. 18, 19). This is called the Way of the Lord—*Derekh Adonay*. And even before Abraham, Noah is saved because he is a righteous man, just as entire cities and a whole civilization are said to have been destroyed, not because they failed in the performance of proper religious rites, but because they failed in ethical conduct.

Thus, from the very outset the Jewish religion insisted on the paramountcy of the ethical element in the carrying on of Religion. And, this insistence continued in the work of Moses, of the Prophets, and of all their successors. It matters

not how elaborate a ritual you may have, how many prayers and sacrifices you may make, how many forms you may observe (all these men kept on repeating) if you do not live a righteous life, your religion is nothing worth.

Is not this what the Prophet Jeremiah tried to make clear to the people of Jerusalem, as he saw them passing into the Temple with their sundry gifts and gewgaws? "Trust ye not in lying words!" he cries, "The temple of the Lord, the temple of the Lord, the temple of the Lord! Thus saith the Lord of hosts, the God of Israel: Mend your ways and your doings, and I will cause you to dwell in this place!" Indifference to ethical admonition, Jeremiah tells them, has destroyed their religion. "This is the people that hath not hearkened to the Voice of the Lord their God, nor accepted moral instruction: therefore, Religion is lost and cut off from their mouth."

But with equal force Judaism has taught the value of Religion to Ethics.

There are many human beings who would like to live ethically, but, for one reason or another, they fail. This is where our tragedy often lies. In what way does Religion help, or can it help, in the promotion of the ethical life?

To this question Judaism has given a threefold answer.

First, Religion inspires moral conduct, if it conceives the Divine Being as the Jewish religion has conceived Him: as perfect in righteousness — in holiness. "Ye shall be holy, for I the Lord your God am holy." It is an inevitable sign of our love of God to strive after a moral life. Thus, Religion stimulates the ethical life.

But, secondly, it serves to enlarge, to augment, ethical power. "The permanent value of Religion is," says Matthew Arnold, "that it has lighted up morality; that it has supplied the emotion and inspiration needful for carrying the sage along the narrow way perfectly, for carrying the ordinary man along it at

all." There is many a thing of an ethical nature that people have done through the love of God, which otherwise they would have been too frail to do. Think, for example, of charity: some of the greatest charities were inspired by religious motives, while people from whose heart such motives are absent often are content with mere niggardly performance of a social duty. The same is true of every other ethical quality and practice: honesty, purity, sobriety.

Religion means not merely ethical duty: it means ethical power. Indeed, this is what constitutes part of the essence of Religion, according to Emile Boutroux, the French philosopher. "The originality of Religion," he tells us, "dwells in the fact that it proceeds not from power to duty, but from duty to power." Jewish history offers abundant testimony to this particular truth. Time and again, the Jew, both as an individual and as a people, has shown wellnigh superhuman power of action and endurance, impelled and fortified by his relig-

ion. "They were swifter than eagles, stronger and more courageous than lions, to do the will of their Creator," as the old Jewish liturgy says concerning the many martyrs of Israel in all ages, including the present.

And, finally, Religion sustains our faith in Righteousness. And what is there that so often we need more than this? It is the good, the righteous person that often suffers disappointment and defeat,—not merely material loss, but, what is much more serious, a seeming defeat of the spiritual and moral ideal upon which his whole life is based. At such a time, faith in the intrinsic worth of the Right, derived from Religion, is of supreme import.

It must be clear to everyone that what the world needs today is just such a fusion of Ethics and Religion as has formed the soul of Judaism. The world has religions in abundance—it has an innumerable multitude of creeds and denominations, all vieing with one an-

other for recognition and homage. But what the world has not is a clear-cut insistence on the part of all these religions upon Righteousness as the soul and goal of Religion. What is the soul of Judaism? Righteousness. And what has been the goal of Judaism? The reign of Righteousness. This is the meaning of our Messianic Hope. For the Jew the coming of the Messiah would mark not the end of the world, but the beginning of the universal rule of righteousness on earth. It is Religion with such a goal the world needs today, and only such a religion will help it out of its troubles.

Let us try to keep up the connection between Religion and Ethics. Let our religion find expression in ethical conduct, and our ethical conduct be inspired, enhanced, and sustained by our religious faith. Thus, we shall put beauty and power into our own lives, as well as bliss and hope into the world!

## VI

### THE SACRIFICIAL ELEMENT IN RELIGION

"I saw the Lord standing beside the altar."—*Amos 9, 1.*

THE entire book of Leviticus is devoted to the sacrificial order of ancient Israel. Many of the ordinances laid down in its pages, and recorded in the name of Moses, went out of use long ago, if indeed they were ever actually put into practice. Yet this book is not devoid of spiritual value. It contains many passages of everlasting worth, such as the nineteenth chapter, with its lofty commands "Ye shall be holy, for I the Lord your God am holy," and "Thou shalt love thy neighbor as thyself"—the importance of which all acknowledge, though their Jewish origin quite a few are prone to ignore. But, as a whole, this book is valuable because it calls our attention to the element of sacrifice in all true religion.

If we study the history of Religion we are struck by the fact that in all forms of Religion, sacrifice holds a central, or a basic, place. This is true of all systems of religious belief and practice —from the most primitive to the most advanced. Mr. Frazer, in his learned and fascinating work, “The Golden Bough,” shows to what an extent the idea of sacrifice has dominated the worship of primitive races. On the other hand, the whole Christian religion is founded on the idea of the self-sacrifice of Jesus in behalf of the human race.

What does the universality of this element in human religions show? That in its ideal moments and moods, which is one phase of Religion, mankind has regarded sacrifice as of supreme importance. It makes no difference whether we think the idea was implanted by the Deity or originated in the human mind, nor does it matter so much what was the original purpose of sacrifices—whether they were meant as gifts, or as means of appeasement and expiation, or

what not. Theories will differ. The fact that in the entire domain of Religion such stress is laid on the sacrificial element proves that men have always regarded it as of great consequence in the conduct of the ideal life and the attainment of ideal ends.

That Religion is right in this emphasis, is borne out by human experience. It is an undeniable fact that nothing great has ever been achieved, by individuals or groups, without sacrifice. Whatever we possess in the form of art or letters or science rests on that foundation. If Socrates bequeathed to the world a philosophy of enduring worth, if Dante has given it poetry of unfading splendor, if Pasteur has enriched it with the beneficent results of science—it is because each of them was willing to offer up his own temporal advantage on the altar of the ideal. And this has been true of every other person who has ever attained to anything of lasting moment. Moreover, the civilization of the entire human race has been due to men's

capacity for sacrifice, and practice of it. It is this truth that Mr. Benjamin Kidd sought to point out (some thirty years ago) in his book on "Social Evolution." If it had not been for man's willingness (he tried to show) to offer up his own immediate welfare for that of the race, and the advantage of the present for that of the future, there would have been no such thing as human progress.

Nowhere is this shown more convincingly than in the records of the Jew. There is no greater miracle in the world than the survival of the Jew. People swarm to the tomb of the dead Pharaoh; yet one live Jew might well cause them more wonder than many a dead Pharaoh. But what has made it possible for the Jew to live on—to outlast all the conditions created against him? One thing only: the spirit of sacrifice.

It is said that Jesus taught that he who loses his life shall find it. This is what the Jew was taught from the very beginning. If you want life, you

must welcome suffering. *Im hayyim ata hafetz yesurin ata hafez.* Whatever good gifts the Lord gave to Israel, say the Rabbis, both material and spiritual, were gotten at the price of pain. It is a Jewish Prophet that first spoke of the Suffering Servant—*Ebed Yahweh*—called to endure woe and affliction for the benefit of others. This noble ideal the Jewish Prophet proclaimed over five hundred years before the birth of Jesus, which, indeed, makes Professor Gunkel call him a “Forerunner of Jesus.”

Throughout the ages, the Jew has been ready to endure suffering, to make all manner of sacrifice for ideal ends, for his God, for the Torah, for his faith. There were times, as during the Crusades, when entire Jewish communities chose rather to die than to betray their faith,—men, women, and children slaying one another for the sake of their God. The blood of uncounted martyrs has watered the tree of Judaism. This is why the Jew has survived, and, besides,

has been able to enrich mankind with precious treasures of the spirit.

And today, what is there men need so much as the sacrificial principle and practice in Religion and life? Frequently we are asked to consider the wrongs of modern life, the diverse social and private ills afflicting us. We are asked to stop and think of modern strife and misery, on the one hand, and of the orgy of pleasure-seeking and extravagance, on the other, with its concomitants of vice and crime. Is not most of it due to the fact that men have not yet learnt altogether the law of sacrifice? These things will exist as long as men are governed by lust, and have not learnt to sacrifice anything for their own good or for that of their fellows. In spite of history, men have not yet mastered this lesson. It seems the hardest lesson of all for man to master.

This is why, according to the Rabbis, the book of Leviticus begins with the words: "And the Lord called to Moses."

After Moses had faced Pharaoh (say the Rabbis), and brought Israel out of Egypt, and crossed the Red Sea, and given the Decalogue, and provided food for the people in the desert, and erected the Tabernacle, he thought he was done, his work finished. But no, said the Lord, the hardest task still lies before you: You still have to teach them the laws of purity and impurity, the law and the manner of bringing sacrifices. This is why the Lord called to Moses, anew, though the latter thought he was done.

Thus, with all mankind. We may have gained political freedom, obtained ethical systems, devised economic plans, and established religious institutions; but the hardest task still lies before us: we have to learn how to make sacrifices for our own good and for the good of the race. Then only shall we be able to advance and to secure peace for mankind. "Who-soever brings a sacrifice," say the Rabbis, "brings peace to the world."

And we, in our own way, as individual men and women, yet have to acquire the

habit of sacrifice. Time and again we criticize Religion in general, and our own in particular, complaining that it does not yield us the benefits, the spiritual advantages and consolations, Religion is supposed to contain. We have many quarrels with the Holy One: *mahloqoth al Ha-Qadosh barukh hu*. But whose fault is it? How can we expect Religion to benefit us as long as we have not gotten into the habit of making any sacrifice for it? Yet this is the last thing most of us ever think of doing. We want the gifts of Religion, but not its laws. It is seldom we are ready to give up anything, by way of pleasure or material profit, in order to advance our spiritual life. Even our children we accustom to regard everything else—even amusements and minor accomplishments—as preceding Religion in importance. Yes, we may have achieved many things: we may have gone far in organizing politically, socially, even religiously. But the supreme lesson we have to learn still: actually to make sacrifices for the sake of our religion.

As such a time the teaching of Moses concerning the sacrificial element in Religion takes on new meaning and importance. Let us try to live in accordance with it! Thus, we shall put true happiness into our own life, and contribute to the welfare of the world.



## VII

### THE VICARIOUS ELEMENT IN RELIGION

"And thou shalt take the Levites for the Lord."—*Numbers* 3, 41.

**A**S we read the account of the Levites, in the book of Numbers, we can't help being impressed by their unusual character. They composed a whole tribe of men who were willing to forgo material possessions for the sake of devoting themselves to the service of the sanctuary. They acted as substitutes, as vicars, for the entire Jewish people in everything that belonged to the work of the tabernacle. "They are wholly given unto Me—in place of every first-born child in Israel have I taken them unto Me."

Today, however, the institution of the Levites—their readiness to act as substitutes and servants of their people at the cost of personal wealth—may well serve to remind us of a subject seldom

discussed among us, namely, the vicarious element in Religion, and especially in Judaism.

Among us, I say, this theme is seldom discussed. Why? Because most people are under the impression that the idea of vicariousness is not tolerated by Judaism. Judaism, they say, does not believe in substitutes, or in one's gaining any religious advantage by the merit of somebody else, through somebody else's virtue. Judaism, we are assured, insists on individual autonomy, on personal responsibility and merit: you and I must each work out our own salvation.

Moreover, we are told that this forms the difference between Judaism and Christianity, for, according to Christian teaching, Jesus died for the benefit of all mankind, in the sense that his death is supposed to have served as a means of purging all others from sin and saving their souls from perdition. Thus, while in Christianity the vicarious element is paramount, we are constantly asked to believe that in Judaism it does not exist.

But such a portrayal of Judaism is far from true. It is not complete. Nor is it just. It is polemical, rather than historical.

It is true that Judaism emphasizes with all its might the part of the individual in the sphere of religious aim and achievement—the duty, the responsibility, the potencies of the individual man and woman. The Jewish masters have insisted on the freedom of the human will insofar as one's moral and spiritual destiny is concerned. “Though everything is foreseen,” taught the heroic Rabbi Aquiba, “free-will is given, and, though the world is judged by grace, yet all is according to the abundance of work.”

Nevertheless, Judaism has not gone to the extremes of individualism. It has been far from suggesting that a man's life is shut up within his own shell, and that it has no relation to other lives, whether in the past or the present or the future. On the contrary, human lives

are interrelated, they are bound together by many cords. "All of God's creatures borrow from one another," say the Rabbis. Each life owes much to others, and it attains its highest worth, religiously, when it strives to do something for others. This is what we may call the vicarious element in life, and whoever knows the true character and record of Judaism must know that this very element Judaism has emphasized and sought to develop.

Let us recall some of the Jewish teachings bearing on this subject.

There is, first of all, the teaching concerning the Merit of the Fathers—*Zekuth Aboth*. This is one of the unique parts of Jewish doctrine. Mr. James Frazer, in one of his books, pleads for a more lively recognition of what mankind owes to the primitive pioneers of civilization. As for the Jew, a sense of his debt to his forbears has been part of his religion. The exalted faith, the self-sacrifice, the piety of his forefathers has acted upon

him throughout the ages as an incentive to rectitude, confidence, and devotion. It made, on the one hand, for humility, seeing that in whatever he achieved he beheld partly the merit of his ancestors; and on the other, for unwavering trust, as even in his darkest seasons—of trouble or temptation—he did not despair of the merit of the fathers which would come to his aid. Thus, we have always been taught that it is the spiritual and moral excellence of the Patriarchs, of the Jewish pioneers, that has served to the advantage of all their descendants. We of today are benefitted and helped by the heroic efforts, the sufferings, the struggles of those that went before us.

Similarly, the Jew has been taught that all Jews are responsible one for another. What we do, for good or ill, has not only an individual, but also a communal, a general aspect. It is vicarious. The exponents of Judaism have never wearied of trying to bring this truth home to us. They have not wanted the Jew to wait for his foes to

remind him of his unity, to urge him to solidarity. The unity of Israel is as much part of Jewish teaching as the unity of the Deity. God is not only one; He is indivisible. Nor is Israel divisible. Whatever one Jew does or experiences affects the others. This is why Israel is likened to a lamb, say the Rabbis: if you touch one part of its body, it shivers throughout. One Jew sins, and all are blamed. Conduct is vicarious. We have no right to do things which, aside from ourselves, will involve our fellowmen in its evil effects. It is like a man—say the Rabbis—finding himself on the high seas in a boat with many others. On a sudden, he begins to bore a hole in the bottom of the boat. May he say that his act does not concern his fellow-passengers?

And, finally, the Jew has been taught one doctrine which is the essence of vicariousness: namely, that the best must be ready to work and suffer for the good of the rest. There is no problem that has troubled men more than this: Why

do the righteous suffer? Why do the best men and women so often get off the worst? Judaism has said: It is for the good of the rest of the world. Such are the suffering servants of the Lord. They suffer that others might be healed, they toil and strive and sacrifice for the ennoblement of mankind. *Ebed Adonay*—the Servant of the Lord—the man of pains and acquainted with disease, smitten and afflicted, crushed and wounded, for the welfare and healing of others—it is the Jewish Prophet that gave this concept to the world, as well as the term, and the Jew has suffered and endured under its hallowing influence. “The full emergence of this conception into the religious consciousness,” say the authors of “The Making of the Western Mind,” “is one of the gifts that Hebraism helped to give the Western world, and the clearest signs of it meet us first in Isaiah.”

There is, no doubt, a real need today for the emphasizing of this vicarious element in life, and in our religious

teaching. For two reasons. First, because in our excessive modernism we are apt to forget what we owe to our forefathers. We think wisdom was born with us. As a matter of fact, we owe a great debt for our spiritual and ethical possessions to our predecessors. On the other hand, we have to consider that nothing is so fine as to work for the common good without expecting full reward, or immediate reward. Often this causes us hardship and doubt: why have we toiled and done our best, without gaining what would seem our due? Why have we labored and sacrificed for years and years only that another might come and gather the harvest?

The Rabbis tell us that the Patriarchs of Israel did not receive full reward for their virtues: the residue was left for their descendants. Why, then, they ask, shall we expect complete compensation for what we do?

Let us put forth our own best effort in the moral and spiritual life: but let

us also think of what we owe to others, and let us be willing to toil for others, as others have toiled for us! Thus, we shall put beauty and strength into our own lives and advance the welfare of the world.



## VIII

# THE DEMOCRATIC ELEMENT IN RELIGION

"All the congregation are holy, every one of them, and the Lord is among them."

—*Numbers 16, 3.*

THERE is no subject discussed more widely at present than democracy. If this theme has always been popular in America, the Great War has served to make it even more so. The word democracy is frequently drawn nowadays into the discussion of Religion. We want more democracy in Religion, we are told. It seems appropriate, therefore, to try to answer the question: What does the democratic element in Religion mean? What does it imply?

This is the question, I believe, Moses tried to answer when he was confronted by Korah and his band of rebels.

For, Korah rebelled against Moses in the name of democracy. The story goes

that just when Moses was busy leading and training his people, seeking to satisfy their various wants and making plans for their future—just then Korah with his followers started a revolt. And what was the gist of his complaint? Democracy. Are not all the people equally holy, he demanded; then why do you, Moses, and your brother Aaron, lift yourselves above the rest of the people? We are as good as you, Korah insisted. “Ye take too much upon you!” he cried, “seeing all the congregation are holy, every one of them!”

This was Korah’s conception of democracy. And what was the answer of Moses? He did not deny the equal holiness of the entire people. Indeed, he could not deny it, for this was the doctrine he himself was trying to teach. “Ye shall be holy, for the Lord your God is holy!” But, he insisted, the proof of holiness lies not in prestige, but in service; true distinction means the performance of one’s duty rather than the seizure of a place for which one is not

qualified and which is occupied by another. "Is it not enough that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them—and seek ye the priesthood also?" This was the question Moses put to Korah and his fellows.

In a way, we have here a summing up of the democratic principle in Religion as taught by the great exponents of Judaism—not only by Moses, but by all his successors.

Students of history agree that the Jews were the most democratic people of antiquity. No reader of the Bible can fail to recognize this fact. In their political, economic, and general social system—everywhere we find the democratic note struck in a manner found nowhere else in antiquity.

What was responsible for it? No doubt, it was due to the teachings of the

Jewish religion. For, from the very beginning the Jewish religion contained and accentuated all the elements of a democratic faith. It taught that all men were the children of one God, that all men, whether poor or rich, were alike in the sight of God, that they were all subject to the same moral law, and that all had equal access to the avenues of communion with their God. "The Lord is nigh to all that call upon Him, to all that call upon Him in truth."

But all this would not have been sufficient if the Jewish masters had failed to add one particular teaching—namely, that equality of relationship to God means also equality of obligation, of responsibility, in the field of religious duty and service. When Korah affirmed that all the people were equally holy, we are told that Moses bowed his head; he assented: but then he proceeded to make clear to Korah that the function and fulfilment of democracy lay in every man's doing his duty and serving, rather than in seeking undue place and privilege.

"Take you censers, Korah and all his company! And put fire therein!" said Moses. Do your duty, and by and by we shall know whether or not you are holy!

Who will deny that this is the lesson we need to learn today for the good of democracy? All the world now is talking about democracy. Professor Stuart Sherman, in his fine book, called "Americans," rightly says that at the present time the central current of the world, in spite of obstacles and cross-currents, is making toward democracy and he summons all those who would help fashion the future of civilization to join in this movement. But if democracy really is to flourish and thrive, we need to learn the lesson Moses tried to teach Korah and his associates.

Today also we find two different constructions of what democracy means. Some think it means merely that all are born free and equal, with emphasis on the "equal"; that everybody is as good as the next; and that there is no need

of bowing to any authority or standard of excellence in any sphere of life—whether in art and literature, or in ethics and religion. Men are all equally excellent—this is the dogma of this particular school, and none can fail to perceive the deleterious effect of such a self-deceiving belief on the various phases of our life—on our art, our literature, our morals, our politics. Many a scribbler fancies himself as good as Dante and Shakespeare, many a self-styled philosopher deems himself as much an authority on ethics as Isaiah and Plato, while if a man has made lots of money in business he is apt to regard himself the equal of any one in science and statecraft. We are all equally holy, equally good, equally competent—such is the leading notion of these modern disciples of Korah.

On the other hand, there are those who believe that democracy means something entirely different—that it means equality not in political arrogance and

intellectual impudence, but rather of opportunity, for self-development and for the pursuit of happiness; accompanied by the duty to serve for the benefit of oneself and the community, according to one's powers and place. It is not in the denial of distinction to the leaders of mankind, not in pusillanimous criticism of their merits, that democracy consists; but rather in doing one's own duty and performing one's own service. Quality, as well as equality, is essential to the security and the success of democracy—the high quality of every individual's service for the common purpose. "Take you censers, and put fire therein!"

If this applies to every sphere of democratic life, how much more to Religion! We hear a constant demand nowadays for more democracy in Religion. If only Religion were made more democratic, we are told, all would be well. Religion would become popular and the world come nearerer perfection.

Let us be sure, then, we understand the true meaning of the democratic element of religion. Censers, not censoriousness, is the true test. Let us not repeat the mistake of Korah and imagine we are religiously democratic simply because we assail our leaders, criticize all authorities and traditions, and maintain we are as good as anybody else. Let us rather make sure that we try to do our duty as taught by our religion, and to perform our service in life according to our power and position. Thus, and not otherwise, shall we demonstrate our belief in the democratic nature of Religion, and help the cause of Religion toward vindication and victory. Thus, we shall make the best of our own lives and add to the weal of the world at large!

## IX

### THE PROGRESSIVE ELEMENT IN RELIGION

"And the children of Israel journeyed—  
toward the sunrising."—*Numbers 21, 10-11.*

THE book of Numbers is devoted largely to the story of the voyage of the Israelites through the Wilderness, and the difficulties and tribulations which formed part of it. We are told that the special reason why that hard and circuitous route was chosen was to train the people physically and morally. All these hardships were meant to make for the progress of the people, and to teach them the law of progress. Out of the rock they were to obtain water. And this may well prompt us to stop to consider a theme of particular interest at present, namely, the progressive element in Religion.

There are several reasons for considering this subject. First, because the question of progress as a whole has been

debated a good deal since the close of the War. There are those who have been led to the conclusion that progress is impossible, in a permanent sense. Men advance and retrograde in turn, civilizations rise and fall (they say), and some are convinced that the entire Western civilization, which we were wont to regard as the proudest achievement of all the ages of human history, is doomed to decay in the near future. On the other hand, there are not a few left who proclaim progress as the law of life. Frequently, however, they object to Religion on the ground that it is unprogressive. Religion is static, they say, whereas it is the business of life to change, to grow, to advance.

Whoever thinks of Religion in such terms, overlooks Judaism, or fails to do justice to it. For, Judaism has been a progressive religion. If it had not been for the presence of this element in its character, it could not possibly have maintained itself for so many thousands of years and amid such a large variety

of surroundings. What constitutes the progressive quality? First, capacity for growth, and, second, adjustment to new environments without sacrifice of the essentials of one's own character. This has been the story of Judaism. It has existed for these many years. It has grown in content and extent. It has come in contact with all kinds of cultures and schools of thought. It has accumulated and assimilated a great deal of knowledge and experience, without, however, departing from its central truths and essential doctrines.

Moreover, Judaism has tried to teach the law of spiritual progress to its devotees. The religious life, it has taught them, is a process of ethical effort and spiritual advancement. There are those who think that Religion can be acquired in a moment, or in an hour, by some one special act, by passing through some ceremony or reciting a formula or creed. Has Judaism ever sanctioned such a view? I doubt it. Of course, we have ceremonies, symbols, and even a creed—

and they all have their part in the religious life. But they are only parts, moments, fragments. They are not the whole of the religious life.

The religious life as such means a continuous effort of growth—an unceasing determination to become better and deeper and more loyal in everything that appertains to the moral and spiritual realm. That is why when the Jewish masters sought to define Judaism, they did it in terms of the active spiritual life, rather than otherwise. Thus Micah: "What doth the Lord require of thee, O man? But to do justice, to love mercy, and walk humbly with thy God!" *Do—love—walk*: these are mobile words, implying energy and effort. And even so, the talmudic rabbi: "What does the spiritual order rest upon? Torah—Worship—and Acts of Loving-kindness." Ethical and spiritual progress are the true task and aim of the religious life of the individual.

Similarly, Judaism has made progress the goal for mankind as a whole. There

is a certain class who criticize Judaism for not having made enough of the hereafter, of the other world. It dwells too much, they say, upon affairs and concerns of this world. In a sense, this is true. The Prophets of Judaism have held that the Kingdom of God was meant for this planet as well as for any other, and that it is the duty of mankind to help bring about such a divine dominion upon earth. And this can be done, if men would only embrace the principles of true Religion and make them operative in their relations. This is the highest goal of mankind. If thus far men have not attained to it, if thus far the common life of humanity is so imperfect and unsatisfactory, if there is still so much strife and evil and misery among men, it is because they have not put into practice the principles of Religion, though they have professed them abundantly.

“From the Wilderness to Mattanah”—we read in the Bible. What does this mean? It means, say the Rabbis, that only when a man makes himself like the

wilderness, open to all, free from selfish passion, he is granted *Mattanah*, the gift of the Torah, of Religion, and thereby he obtains *Nahliel*, he secures the Divine possessions and rises to the heights of life—*Bamoth*. But if, having gained the heights, he is filled with pride and lust, then he is thrust down again to the low places—yes, his life turns to a desert—“from *Bamoth* to the valley which looketh down upon the desert.” (*Numbers* 21, 18-20).

Led by Religion humanity has risen to the heights. It is pride and greed that imperil its civilization and threaten to thrust it from the heights, overlooking the Promised Land, back to the desert.

This is why we need Religion today. We want the world to advance, civilization to flourish, mankind to mount above the misfortunes and maladies of the present. Let us, then, try to carry into effect the principles of spiritual growth and ethical effort. Thus, we shall add to the wealth of our own lives and the weal of the world!

# X

## THE THEOLOGICAL ELEMENT IN RELIGION

"I will betroth thee unto Me in faithfulness; and thou shalt know the Lord."

—*Hosea 2, 22.*

ONE of the striking phenomena of our age is the unpopularity of theology. There was a time when theology was regarded as queen of the sciences; it was called sacred. But at present theology is scorned not only by infidels but also by such as style themselves religious. Even rabbis have fallen into the habit of belittling it. But thoughtful people must pause occasionally to ask themselves whether such an attitude is right, whether such indifference, such hostility, to theology helps or hurts Religion.

My answer is that such antagonism to theology is hurtful to Religion, and must continue to injure it as long as it lasts. For what is theology? I know it has

gotten such a bad name that people do not even stop to find out what it means; just, for instance, as people who don't like socialism consider it unnecessary to inquire what it really stands for. If there is anything in the field of religious theory or practice which does not appeal to them, they brush it aside as theology; and that ends it.

But what is theology? It is the study of God, the science of Religion. This is what the word means: *Daath Elohim*: the knowledge of God, as the Hebrew has it. It is the business of the theologian to try to ascertain all possible knowledge of God and of His relation to man. Religion signifies the relation of man to God—and theology is the science of God and of man in the light of this relationship. In other words, theology is just as much the science of Religion as medicine is the science of healing, or astronomy is the science of the stars, or mathematics and geometry are the sciences of the engineer. Now suppose physicians came to make light of medicine, or engineers

began to ridicule geometry and mathematics, what effect would that have on the arts of healing and construction? It is obvious that these two arts would deteriorate by reason of neglect of the sciences underlying their practice. No less certain it is that the art of the religious life, the practice of Religion, is bound to deteriorate by the ridicule or general neglect of theology.

If we turn to history, we find some valuable light on the subject. We discover that those ages which paid most attention to Religion and took its precepts most seriously, were the ages that occupied themselves a great deal with theology.

Take the Bible, for instance. Now and then we are told by some sociological enthusiasts that there is no theology in the Bible—it is just a sanctified sociology. This, of course, is preposterous. The Bible is full of theology, though it may not be presented in the form to which we are accustomed. Even the

social teachings of the Bible are based upon its theology, and permeated by it. Indeed, the one thing the masters of the Bible try to do continually is to make clear the difference between Jewish theology and heathen theology, between the theology of the Prophets and the theology of their opponents. Is there no theology in Hosea? Is there no theology in the tenth chapter of Jeremiah, in the sixty-first chapter of Isaiah, or in the seventy-third Psalm? Is there no theology in the book of Job? Many a treatise has been written on the theology of the Bible, and nothing could be more absurd than the persistent proclamation of the sociological ecstasies among our present-day rabbis that there is no theology in the Bible.

Or take the middle age as another example. It is often referred to as the age of faith—its life, its literature, its art, all was dominated by the religious motive, by the religious passion. Well, during that period we find theology flourishing. The outstanding figures in

the Christian and Mohametan world were theologians. And the same may be said of the Jews. St. Thomas Aquinas the Christian, Ibn Roshd the Mohametan, Maimonides, the Jew—were masters of philosophy and science, but their crowning interest and chief effort was devoted to the discovery of the truth about God and His relation to man. Though we may not approve of all their theology, though we may find it imperfect, as indeed we regard every other science of those days as imperfect, we cannot deny the grandeur of their effort, the vastness of their knowledge, the profundity and vigor of their intellects, nor yet the effect of their theological thought on the actual religious life of their times. And, similarly, it would seem that today we can expect a real revival of religious life only according as we have a renewal of interest in theology and a new establishment by the aid of theology of those truths which are at the base and the core of the religious life.

Nothing offers a better illustration than our contemporary Jewish life. It

is certain that there is among us a great deal of indifference to Religion. What is the cause of it? No phrase has become so current in our midst as the one "I am not religious." Mind you: this among us whose frequent boast it is that we had given Religion to the world and no less frequent assertion that Religion is our sole reason for existence. For this irreligion diverse explanations are offered, and a multitude of remedies. But in reality there is one cause only: it is the lack of belief—or, at least, of certainty in regard to the central assertions of Religion.

Let us be frank about it! There would not be so much irreligion among us if we were certain about the reality of God, the nature of the human soul, the value of prayer, the hereafter—and other themes associated with Religion. *Am lo yabin yilabet*—as the Prophet has said: because we do not understand, we are confused, distraught. And there is but one cure. Insofar as we can convince men of the reality of these things,

demonstrate these truths to their satisfaction, we may hope to bring about a real revival of the religious life. Otherwise, our religion must remain superficial, no matter how much we talk about it (a molluscous religion, as Professor Girgensohn puts it, mere structurless feeling and turbid chaotic "life"). And such demonstration, clarification, enlightenment can come only from theology—not a theology which would reproduce only the knowledge and the arguments of the past, but a theology which, as earnest and energetic as the old, would derive its material and method from all the thought and the light we have gained in modern times.

This is why I say we must change our modern attitude. Let us cease throwing stones at theology. To do so, means to hurt Religion. Let us rather do all we can to encourage and diffuse the study of Religion—the knowledge of God and of His relation to man, which is the theme of theology. Let us support our theological seminaries, and let us in-

struct them not to neglect the cultivation of theology, and thus omit the Prince of Denmark from Hamlet. Let us try to create a theological literature fit for our modern needs. And let us study such works as we have. Thus, we shall lay a firm foundation for our own religious life and add to the effectiveness of Religion in the world!

## THE POETIC ELEMENT IN RELIGION

"Where is God my Maker, who giveth songs in the night?"—(Job 35, 10)

**I**N the book of Job there are many beautiful and profound passages. But none, perhaps, is more suggestive than the one in which Elihu complains of the absence of such as would look for God in the true spirit and seek to find in Him the highest He has to offer. "By reason of the multitude of oppressions," says Elihu, "they cry out; they cry for help by reason of the arm of the mighty. But none saith, Where is God my Maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?"

Elihu knew of people with whom the quest of God was a cry for help from oppression, a protest against the wrong-doing of the mighty, an ethical clamor and complaint. But he looked for those

with whom the quest of God was something finer and deeper, a seeking of Him who is the Maker of all, who is behind all, who is the harmoniser of all discords, the sweetener of all sorrows—who giveth songs in the night—who fills the night of human experience with songs of peace and joy and the realization of whom makes us greater than the beasts of the earth and wiser than the fowls of heaven. This latter form of God-seeking, Elihu felt, was the highest, the most exulting, the most helpful form of religious quest.

This is the poetic side of Religion—a side which is often overlooked nowadays, since it has become customary to dwell chiefly upon its social or ethical side, but which is nevertheless its most essential and most influential element. It is certainly true that what the finest and most devout spirits of all ages have sought and found in Religion has been this particular thing accentuated by Elihu—the poetic element. God as the great Reality behind the seen world, the Harmony beneath the numerous discords, the Peace amid the

multitude of tribulations, the Wisdom and the Light of the World, and, above all, the Giver of Songs in the Night—this is the God-idea that has been cherished most by the deepest and devoutest natures, that has been the fountain-head of inspiration to men and women of the profoundest religious insight and longing. It has formed the poetry of Religion, which is even deeper than the ethics of Religion, and which has helped augment the poetry of human life.

“God my Maker, who giveth songs in the night!” There is no more suggestive characterisation anywhere in the Bible or the rest of religious literature! It is a description reminding us of the close kinship that always has been felt to exist between Poetry and Religion.

When M. Solomon Reinach, some years ago, wrote a history of universal religion, he chose for it the title “Orpheus,” because among the Greeks Orpheus was regarded as the first musician and poet as well as the first teacher of Religion and

revealer of its mysteries. The father of Poetry was identical with the father of religious worship. As for the early Jews, we know from the Bible how closely related were their faith and their poetry. The greatest poetry of Israel, which has become part of the foremost poetry of the world, was the product and expression of his religious aspirations and needs. The lyre and the harp among the Hebrews were the instruments through which the soul of man poured out its yearnings for God.

This association of Religion with Poetry, which we encounter in ancient Thracia and Judea, has persisted through the ages and come down to our own time: an association due not only to the fact that some of the greatest poets have dealt with religious themes — such as the Psalmists, Dante, and Milton — but also to the feeling that essentially Religion and Poetry stand for the same things, imply the same ideals and qualities, and seek to accomplish the same ends. “The strongest part of our religion today,”

wrote Matthew Arnold some thirty years ago, "is its unconscious poetry." And the saying, some one has added, might have been reversed to read that the strongest part of the poetry of the day was its unconscious religion. What Matthew Arnold wrote a generation ago we see a poet like Alfred Noyes re-affirm today, and a philosopher like Mr. Santayana seek to demonstrate. Poetry and Religion, the latter tells us, differ only in the way in which they are attached to practical affairs: "internal poetry is religion, and external religion, poetry." Thus, men of insight time and again have indicated the essential kinship of Poetry and Religion, thanks to certain qualities which are common to both and by which they have been most useful to human life.

What are some of these qualities shared by Poetry and Religion?

First, they both appeal to the imagination and demand the cultivation of the imagination: neither Poetry nor Religion is possible without it. If a Shakespeare

or a Homer or a Goethe is impossible without the power of imagination, so is a Moses, an Isaiah, or an Amos; and if no man can appreciate the products of Poetry without the exercise of imagination, neither can one without it appreciate the message and the purpose of Religion.

Then, comes sympathy, which is a quality essential both to Poetry and Religion. What made Burns, the humble young peasant, into a poet of Nature and Humanity? What enabled Wordsworth to sing the joys and sorrows of people of all classes? What gave Browning his vast array of themes? The quality of sympathy. And without this quality Hosea could not have spoken concerning God's love for Israel, Ezekiel could not have dedicated his life to the consolation and restoration of his people, Amos could not have thundered forth his demands in behalf of the poor and oppressed, and Micah and Isaiah could not have forecast the golden age of peace and happiness for all men.

And, thirdly, Poetry and Religion have in common the mystic feeling of the Beauty, Harmony, Peace that underlies and envelops the universe. "All great poetry, all great art," says Alfred Noyes, "brings us into touch, into communion, with the harmony which is the basis of the universe, the harmony in which all our discords are resolved. All our great art does this, and this is the one test of its greatness." And all our great religion, also, does this, and this is the one test of the greatness of Religion.

In its lesser and lower moments Religion may be concerned with minor questions of duty and advantage; but in its highest moments it seeks to bring us into touch, into communion, with the Harmony which is the basis of the universe, the harmony in which all our discords are resolved, all our difficulties overcome, all our doubts cleared, all our sorrows are turned into song, all our needs are met. Goethe's great line "On all summits there is peace" may serve to symbolise the heights of Poetry and Religion alike:

their highest aim and achievement is the exaltation of the spirit of man to the heights of harmony, tranquility, and repose.

In the annals of Israel we find manifold evidence of the poetic character and power of Religion. "Thy laws have been my songs in the house of my pilgrimage," the Psalmist sang long ago. And this is what Religion has meant to the Jew throughout the ages, and in the various stages, of his pilgrimage. How often has not life been broken for him by failure and suffering, how often has he not been perplexed by calamity and doubt, how often was he not brought to the very brink of despair! Yet, he was saved, comforted, fortified, restored, by Religion—with its hopes, its compassion, and its prophetic vision. Storms might rage, malice and cruelty might grow beyond measure, evil might spring ever anew from the ground—but he is invincible, because in his heart and in his home, in his synagogue and in his soul, there continues to shine the radiance of Religion.

"He who maketh peace in His heights," the Jew has kept on affirming, "He shall make peace for us and for all Israel!"

For the sake of the qualities which they have in common, we need both Poetry and Religion in our modern life. Unfortunately, it is just these qualities we are in danger of losing nowadays; yet we must admit that their loss means an impoverishment of life. What is life without the play and reach of the imagination? What is life without sympathy? What is life without the faculty of feeling that behind the cold facts of the visible world, behind its discords and tribulations, behind its cries and woes, there is a higher Reality, an eternal Order, a sweeter Harmony and Peace? Elihu felt the need of this deeper perception and nobler yearning: Oh, he said, I know there are those full of righteous indignation at the abuses of the world, those that cry out against evil and oppression, those that protest against wrongdoing and crime, and think that is all there is to religious effort; but who is there crying out for God the Maker,

yearning for Him that giveth songs in the night, longing for Him who makes us wiser than beast and fowl? It is this deeper sense of Religion, its poetic element, we are in peril of losing these days; yet, we need it most.

For, in the first place, our life has become very prosaic. We have banished imagination not only from our serious pursuits, but even from our amusements. Take the theatre, for example: its glaring fault is neglect of the imagination; and this has brought other evils in its train. Poets like Mr. Synge and Mr. Yeats are not the only ones clamoring for a restoration of the imagination to the English stage. Moreover, in the hurry and absorption of our modern industrial life our sympathies are dulled, and civilization is ever more in danger of becoming selfish, which, of course, means the loss of all the gains of civilization and an unconscious return to barbarism. It is the growth of sympathy that has marked the advance of civilization; the diminution of sympathy means deterioration. And, lastly,

our latter-day worship of facts, our absorption in the visible world, is only too apt to blind us to the supreme fact that material facts do not explain everything nor constitute everything, that the world we can see and touch does not answer all our needs nor satisfy all our desires, and that there is many a moment when our heart cries out for something that lies away beyond the mere facts that surround us.

The decay of insight, the diminution of sympathy, the banishment of the imagination are the perils of our modern life. In order to counteract them we need the two great kindred forces that have made for the increase of sympathy, imagination, and insight—Poetry and Religion, two forces which in reality are one, which sometimes by diverse paths and often by the same path have led men up to the summit of the hill of the Lord.



## XII

### THE UNIVERSAL ELEMENT IN RELIGION

"And Moses went out to meet his father-in-law, and bowed down and kissed him; and they asked each other of their welfare; and they came into the tent."

—*Exodus 18, 7.*

THE story of Jethro and of his meeting with Moses is, in some ways, one of the most important chapters in the Bible. Not only does it relate a very interesting incident in the life of Moses, but it reminds us, also, of the universal element in the Jewish religion, a reminder particularly desirable, I believe, at the present time.

Among sensible people we find just now a great craving for unity—for something to harmonize and knit together the different groups of the human family. There is so much division and conflict in the world—so much trouble and suffering brought forth by diverse differences rampant among men—that

the heart of all friends of humanity yearns for means of unification. If Religion, however, is to contribute towards such an end, it must be of a universalistic nature—its tone and trend must be comprehensive. Is Judaism such a religion? Does it possess the universal quality? Some say No, and they would have none of it. They regard Judaism as a narrow, tribal, national creed. But those who really know the soul and the story of Judaism will be loath to accept such a view.

That Judaism is strong in the universal quality, we know, first of all, from its teaching about God, the world, and man. One God—one Creation—one humanity—and one divine goal for all men: this is the real burden of the Bible. The account of the Creation in the Bible may not be in the manner of modern scientific authors, but this in no way affects the spirit and the idealism behind it. The teaching of unity permeating it—this is what counts: all men have the same ancestry, created divinely.

Similarly, in the story of Jethro there is much to consider. Jethro is a non-Jew. He is a priest of Midian. Yet what do we find? He is a friend of Moses; his father-in-law, and he converses with Moses intimately about the religious concerns and destiny of Israel. *Wayobehu ha-ohelo*: they came together into the tent—the tent of the Torah. The Prophet of Israel and the priest of Midian are friends. There is nothing in Judaism to prevent this. Indeed, the whole hope of the Jewish religion is that some day such friendship would embrace all mankind. The day will come, say the Rabbis, when all the nations shall realize that God clings to Israel and they shall join Israel in worship. “On that day (as the Jewish Prophet has predicted) the Lord shall be One and His name shall be One.”

Careful reading of the Jethro story, moreover, will reveal another side of the universal quality of the Jewish religion. It is its readiness to learn from everybody, to welcome Truth, no matter

whence it may come. Jethro, we are told, taught Moses an important lesson in regard to the administration and education of the people. Some modern interpreters would even have us believe that the very name of the Deity Moses got from Jethro. Anyway, the Bible tells us that the idea of the elders, or judges, which was destined to become an important Jewish institution, Moses got from the Midianite priest. This illustrates the readiness with which Judaism at all times has taken suggestions and ideas from other sources, incorporating them into its own system of truth and idealism.

Some critics have sought to depict this as a sign of Judaism's inferiority, or lack of originality, as did Frederic Delitzsch, who died the other day. Because certain stories found in the Bible are found also, albeit in crude, primitive form, in Babylonian literature, Professor Delitzsch wanted us to believe that there was no originality in the Bible. But one might as well deny originality and poetic merit

to Shakespeare, because Hamlet and Macbeth and the rest of his dramas were based on some old chronicles. No—its very readiness to learn from all, is one indication of the universal quality of Judaism—its aliveness to the Divine presence everywhere and its perception of the spiritual implications of other men's traditions and gropings. When the Lord revealed Himself to give the Torah to Israel, say the Rabbis, He appeared to them not from one quarter but from all four quarters. This is why we read in the Bible, they said, "The Lord came from Sinai—He rose unto them from Seir—He shone forth from the mountain of Paran," and why Habakkuk added: "God cometh from Teman." From all parts, from diverse cultures and philosophies, Judaism has gathered religious inspiration, remaining true, however, always to its own central wisdom and supreme purpose.

And, finally, we must not forget the influence Judaism has exercised on the outside world. This is another proof of its universalism.

What makes for the universality of a work of literature or art? It is this: that while it was created for its own time and place, it contains something which appeals to the people of all ages and places. This is the secret of the universality of Dante's Divine Comedy, of Shakespeare's King Lear, of Goethe's Faust. Each was written for a particular age and public; yet it is full of meaning to this very day, for readers of all kinds and places. This is true of all great works of art, whether in painting or music or poetry. They combine in their appeal the particular with the universal, the immediate with the perennial.

The same is true of Judaism. While Judaism was meant primarily for the Jew, its outlook was upon the world. The Prophets prophesied not only upon Israel, but upon all the peoples round about. The Psalmists wrote for all men. "In thy offspring shall all the children of the earth be blessed": such was the promise and the command to the first

Jew of history, Abraham—and a recent non-Jewish writer in *The Hibbert Journal* rightly calls it the first teaching of universalism on record, as well as the foundation, the starting-point, of all subsequent teaching of this nature.

It is a gross error to think of Judaism as a religion intended solely for the Jew. "It is too light a thing," says Isaiah, "that thou shouldst be My servant to raise up the tribes of Jacob, and to restore the offspring of Israel: I will also give thee for a light of the nations, that My salvation may be unto the end of the earth."

The destination of Judaism is the whole world. This is, according to the Rabbis, why the Torah was given in the wilderness. As the wilderness is free to all, so the Torah. Had the Torah been given in the land of Israel, the other peoples might have thought it was not intended for them as well as for Israel. It is meant for all nations, though they have not yet realized it fully. Even the

sanctuary in Jerusalem, the Rabbis remind us, was designed not merely for the Jews, but also for other peoples, as, indeed, is stated in Solomon's Prayer of Dedication. This is why the Rabbis say that had the nations known how much the Temple meant to them, they would have built towers round about it in order to protect it.

Contrary to what some people maintain, the Rabbis did not confine the privileges and benefits of Judaism to their own people. "Even a non-Jew," they affirmed, "who occupies himself with the Torah is equal to a high priest," for, they pointed out, with reference to the Divine commandments, it is written in *Leviticus* (18, 5): "Which if a man do, he shall live by them." Does it say, if a priest do them? Or a Levite? Or even an Israelite? No! It says: If *a man* do them. The Torah is called *Torath Ha-adam*: "Man's Torah." (*II Samuel* 7, 19). Any man of no matter what origin may embrace the Torah and obtain its benefits. Righteousness is open to all. It does not

depend upon descent. A man could not become a priest, say the Rabbis, unless he belonged to the family of Aaron; nor could he become a Levite, unless he belonged to that tribe. But if he wants to become a God-fearing man—adopt the Torah—it matters not whence he sprang. Though he be a non-Jew, he may do so: *im mebaqesh adam leheyoth tsaddiq aphilu goy yakhol hu.* This is why the Psalmist says (*Psalms* 135, 19): “O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord! O house of Levi, bless ye the Lord!” But when he calls on those that fear the Lord, he does not mention their family, their house: “Ye that fear the Lord, bless ye the Lord!”

God loves the stranger, according to the Talmud. He is solicitous for their welfare and they are as important as Israel—*ha-gerim iqar hem ke-Yisrael.* The Jew should be especially considerate of the stranger who adopts Judaism, the Rabbis have taught, and treat him lovingly. There was a king, they say, who had a large flock of sheep. Presently a

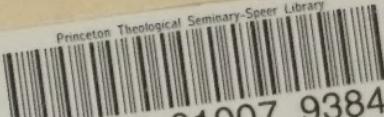
deer came and joined the sheep in their pasture. When the king discovered it, he instructed the shepherds to take special care of the deer, which surprised the shepherds very much. But the king said, It is not customary for a deer to leave its own wild haunts and to come to live with sheep, as this deer has done. Therefore, we must take special care of it. Similarly, the Jew must be particularly considerate of the non-Jew, who has left his own kith and kin and his own creed in order to embrace the Torah.

Judaism has influenced innumerable teachers, dreamers, and idealists outside Israel—all through the ages. And this offers undeniable testimony to its universal quality.

There is today a widespread craving for the universal element in Religion. This we have in Judaism—in its teaching, in its attitude to Truth, in its influence. All we need is to cherish its doctrine and to live according to its direction. Thus, we shall add to the beauty and benefit of the world.



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